The DIVINE LIFE

THE SIVANANDA DIAMOND JUBILEE VOLUME

Om

1st April 1947.

Beloved Ram,

You have purified your heart through untiring Self-less service, Japa and Kirtan. You are spiritually hungry now.

I will appease your hunger with the milk of wisdom. I will lead you into the illimitable domain of eternal Bliss, where no temptation, no Satan, no Mara can enter and assail you. I will open to you the gate of eternal life. I tell you truly.

Meditate earnestly now. Aspire. Be vigilant.

Sivananda

In this Issue

WAY TO RAM RAJYA

MASTERING THE MIND

TRAGEDY OF TRAGEDIES

ALL-WORLD SADHU'S FEDERATION

SPIRITUAL TRAINING COURSE

etc., etc., etc.

APRIL 1947.

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CONTENTS

		Page
1.	Prayer for Redemption	73
2.	Way to Ram Rajya	73
3.	Doctor Kuppuswami in Malaya	75
4.	Know the true import	77
5.	Geeta Sivananda	78
6.	Perpetual Sadhana Calendar	79
7.	Twelve Lessons on Yoga	81
8.	The All-World Sadhu's Federation	83
9.	Vivekachudamani	84
10.	Japa Sadhana	85
11.	Tragedy of Tragedies	86
12.	Divine Life	88
13.	Gist of Western Philosophy	89
14.	At the Holy Footstool	91
15.	Children Wake Up!	91
16.	All-World Religion's Federation—Lecture	93
17.	A. W. R. Federation April Session	94
18.	Triple withdrawal in Yoga	95
19.	News and Notes	96

ANNOUNCEMENT

The Official Organ of the ALL-WORLD RELIGIONS FEDERATION that was to have been started soon after the inauguration of the Federation in December 1945 was unpublished for want of the necessary Government sanction. Now the lifting of the restriction upon consumption of Newsprint and the starting of new Journals etc., has enabled us to take up its publication so long deferred.

The journal will be known as the ALL-WORLD RELIGIONS FEDERATION and will contain articles from great writers and thinkers of the day, specially dealing with the subject of realising Unity and love among mankind based upon the sure and enduring foundation of Religion in its essential all-embracing form. The great importance and vital necessity of such a move and propagation of this ideal of Unity is too painfully evident to-day. And recent events only tend to stress the urgency of this task. The ALL-WORLD RELIGIONS FEDERATION Journal will carry this message of Love, Unity and Brotherhood into every city, town, home and into each heart and mind.

We invite all articles on every aspect of this subject written on broad, cosmopolitan, tolerant lines. Helpful articles in the eclectic vein with the practical end in view are welcome. Articles will not be paid for but will be treated as a loving voluntary service in the Cosmic Cause of Human Unity. They will be thankfully acknowledged as such.

We request the loving ready co-operation of one and all in the popularisation and successful conduct of this journal in its lofty mission of spreading the tenets of true Unity through Religion and the dissolving of differences for cementing together all mankind into one pan-global brotherhood.

For all particulars regarding annual subscription, etc., kindly write to :—

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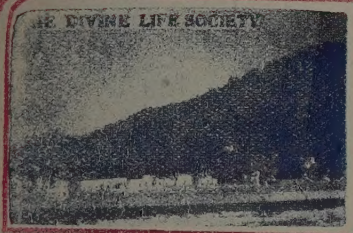

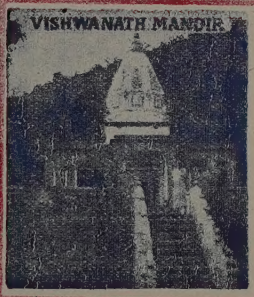

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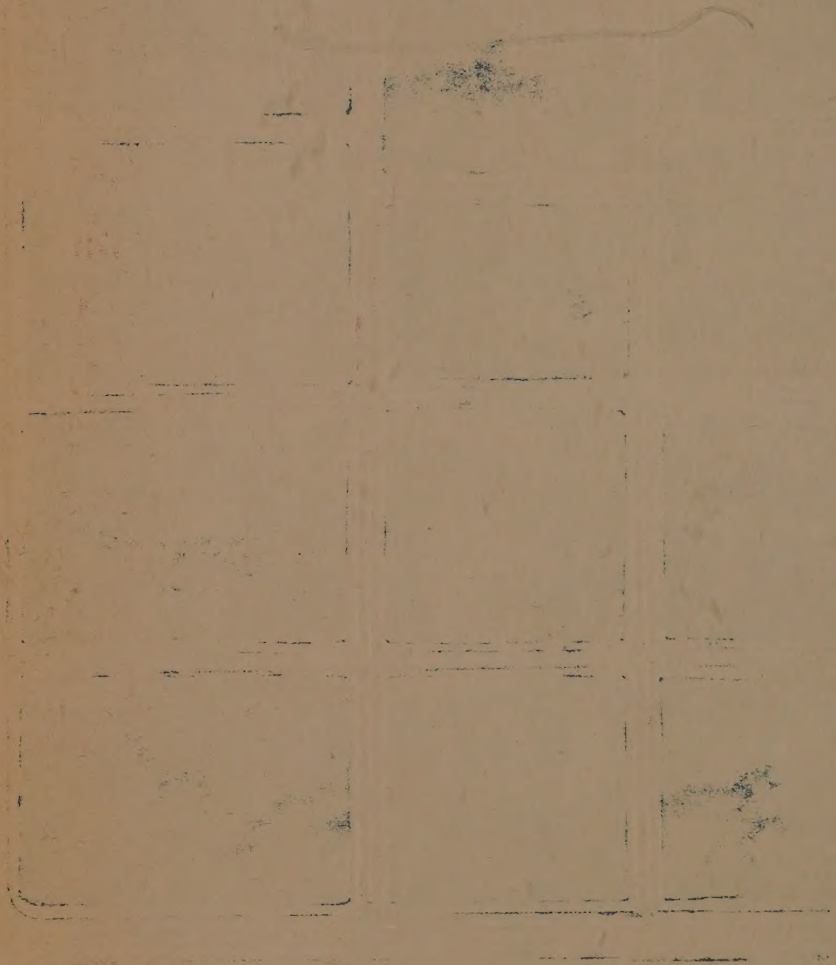

Vol. IX No. 4 APRIL 1947

THE Divine Life

PRAYER FOR REDEMPTION

आदौ कर्मप्रसङ्गात् कलयति कलुषं मातृकुक्षौ स्थितं मां
विण्मूत्रामेध्यमध्ये कथयति नितरां जाठरो जातवेदाः ॥
यद्यद्वै तत्र दुःखं व्यथयति नितरां शक्यते केन वक्तुं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भोः श्रीमहादेव शम्भो। १॥

In the beginning, due to the force of (past) action, the gastric fire worried me in the midst of urine, faeces and rolled me in my mother's womb amidst filth. What were the miseries that had given me the greatest agony, who can tell ? O Siva, O Mahadeva, O Sambho ! My faults you should forgive, O Siva, O Siva ! 1.

(Sivaparadhakshamapanastotra—1)

WAY TO RAM RAJYA

(Sri Rama Navami Message)

Blessed Immortal Selves !

Out of the fullness of my heart and love for you all I send you a Message Divine to inspire you, to instantly elevate and to transform your life. It will transport you from weakness to tremendous strength, from failure to flaming success, from sorrow to blessedness and joy. Hearken, therefore, with utmost attention to this message of Ramanavami.

The most sacred scripture Ramayana abounds with innumerable life-redeeming lessons. But in receiving a message, the receiver eagerly looks for something therein which will throw light upon and will guide him in the most pressing problems of the day. He seeks solutions for the crying questions of the moment. And at the present period the one matter that is terribly agitating all minds and hearts is the wide-spread Adharma— falsehood and passion that is everywhere rampant in, the world. To know the cause of it and the direct way to quickly remove it is the thing needed now. And to this end, out of the countless lessons teeming in the Ramayana, I wish to awaken you all to the two most important and timely ones for Humanity now. All the main ills of the Modern world will be removed if these two lessons from the Ideal Life of Rama are adopted into our lives individual as well as national and international.

Amongst numerous lessons I wish this day to particularly impress upon you two lessons. They are the special need of the world today. Humanity has become corrupt today due to the falling away from two essential ideals indispensable to the weal and happiness of life, individual, national as also international. They are the ideals of PURITY and TRUTH. Let these twin flames of Truth and Purity burn bright upon your broad bosom.

At the present moment you have ex-communicated Ethics and murdered morality in the name of Modernism. Fraud and falsehood have acquired the status of fashionable fine-arts. People make out a polished pretence of Purity and of truth but there remains just a

travesty. Fraud flourishes in all the four quarters of the globe. Politics has degenerated into a mere game of fraud. Broken pledges, discarded promises, dishonoured contracts once solemnly made, hypocritical avowals and assertions and deliberately misleading and falsified statements—these are their kind that you meet everywhere you turn. Enter a house, talk to the family therein and enquire about its affairs then this will be the story you hear. Analyse the internal affairs of a nation—then too the same story greets your ears. And behold the state of international affairs in this world—once again a similar tale you see.

Therefore I emphasise upon these two great ideals—the sublime ideal of PURITY and the lofty Ideal of TRUTH. Rama was the embodiment of both. The entire Ramayana was the outcome of his burning desire to uphold the promise of his father made to Kaikeyi, the queen. An illustrious prince, Rama, voluntarily subjected himself to the untold hardships of fourteen years of forest-life amidst fierce beasts and Asuras just to keep up a promise—and that too a promise not made or given by him but by another even before he was born. What an ideal of highest purity is his life-long vow of Eka-patni-vrata. How dire is the need to-day of adopting this ideal in life when the solemn contract of sacred matrimony and its sanctity are outraged and scandalised all over the world.

Ramayana is permeated with the spirit of these two ideals. Dasharatha sticks to truth even though it costs him his very life. Grief breaks his heart and shatters his body to death (royal heart and kingly body) yet the word to Kaikeyi is kept. Then take Rama—He loves Bharatha more than his life's breath—yet having given his word to his step-mother not even the most poignant entreaty of the beloved Bharatha—can make him budge an inch from his resolve. What a proof of the strength of truth. In every man's heart should ring today the grand and most memorable declaration of Rama. "The fire may abandon its heat, ice its coolness, jasmine its fragrance, but I never break the promise made to my father." Rama's own mother, Queen Kausalya, tries her utmost to dissuade him. She tells him how the mother is even greater than the father for has it not been said first and fore-most Matru devo bhava"—let thy Mother be like a God unto thee. But no. Truth is indeed the Supremest God of all Gods.

Remember again and again the heroic adherence to Truth that the Prince Bharatha exemplifies with grand, superhuman resolution for fourteen tedious years. Bharatha stuck to his lofty vow and to the little village of Nandi Grama bowing with folded hands and bent head before the Royal sandals of Lord Rama. And at the end of the period, had but Rama delayed a moment more, then true to his word, Bharatha would have cast himself into a burning pit of a blazing fire. Such is the stuff of Truth—Truth that makes man immortal. And this precious human body is given to thee to strive to attain immortality. Therefore, Blessed Selves, embrace this Truth and inherit soon the Life Immortal.

Then comes the marvellous, the wonderful fidelity of Sita in the Asokavana. What a never to be forgotten adherence to the vow once taken. What adamantine steadiness in the midst of the severest trials and temptations. How Ravana tempted Sita—how he tries to convince her that Rama is dead even by producing an exact likeliness of Rama's severed head before the shocked and agonized gaze of Sita. But throughout all this note the unwavering constancy of Sita. She was truth personified. For what is Pativratya if not being absolutely TRUE to one's chosen Lord? And such truth is indeed of the very form of the highest PURITY.

Therefore, Blessed Selves ! men and women, young and old, great and small, O ye Adhyatmic warriors all take up this Trident-of-Truth, with its threefold prongs of truthful thought, speech and deed. Deal the death blow to all untruth and falsehood with this invincible weapon of Truth. This is the Maha-astra, the real Rama-bana that I give unto you to-day. With deep reverence and determined resoluteness wield this Satya-astra, slay the enemies to Shanti and Sukha and see the dawn of Satya-Yoga.

On this most auspicious and joyous Sri Ramanavami Day this, therefore, is the message I send to you, this the present I give to you, this the promise I ask of you— let these two TRUTH and PURITY be the mottos of your life. Let these principles animate every moment of your existence, motivate each several action of yours, dwell in your heart, fill your mind pervade your speech. Let Truth and Purity light up your career, guide your conduct and mould your character. Let these twin forces sweep away all inauspiciousness and evil for ever from your life. Banished will be the black-night of sorrow and suffering and before their divine blaze will vanish the shadows of vice and of unrighteousness.

And on this great—Sri Ramanavami— day I shall tell you a great secret. In bestowing the present of the invincible weapon of Truth-Purity I shall reveal one thing, the only thing which is equally powerful and marvellous as this Maha-astra. THIS IS THE DIVINE NAME OF RAMA. Rama Nama and Rama Bana of Truth and purity are a marvellous Pair. He who has the one has the other also. Repeat Rama Nama. Stick to Truth. Practice Purity. These three will raise you up to Transcendent Perfection.

Hear O Beloved Self! Thy body is a living temple of the Divine. Enshrine then the deity of Truth in the sanctum of the heart. Let each person be a veritable pagoda of purity housing this Presence Divine.

The advent of Rama Rajya verily implies the ushering in prosperity and plenty, blessedness and bliss, Peace on earth and goodwill among men. If such a state of true happiness and brotherhood is to come about then all fear and uncertainty must vanish from men's heart. But fear will persist as long as there exist suspicion, distrust and disbelief amongst men. To eliminate distrust and suspicion all falsehood, deception, crookedness and untruth must go. Then alone mutual trust and love will spring up between man and man. Truth alone can do this. The power of truth it is, that power which has made the memorable name of HARISCHANDRA for ever Immortal and Renowned, that will vanquish and exterminate falsehood and untruth from this fair-earth of ours.

There is no doubt, if these principles are immediately adopted, sincerely cherished and earnestly practised real Rama Rajya will come about on earth not merely for one kingdom, nation or country but for the whole world. It will be Rama Rajya for the entire Humanity.

Such periodical celebrations are a boon and blessing to you. They serve to keep bright and alive these lofty examples by following which life on earth becomes fruitful. Attend the celebrations with the right and proper bhav and benefit yourself fully by it. Resolve from this Ramanavami day to take a daily dip into the life-redeeming waters that the Ramayana is. Read a small portion of the Ramayana every day. You will be constantly inspired. You will derive valuable guidance in your day to day life. You will without fail imbibe into your own being the lofty qualities embodied therein. Within a short time you will surely find yourself a different man, greatly filled with Sattwa, with the Divine Spirit of TRUTH and PURITY, Peace, Joy, and prosperity will be yours here and hereafter.

DOCTOR KUPPUSWAMI IN MALAYA

T. N. V Rajan, Maymyo (Burma)

I

It was at Negri Sembilan
Through the hospital the cry ran
"A doctor from India has come,
To him we extend our welcome."

"The doctor is young" sang the nurse,
The ward boy sang "He's a long purse";
"He is handsome" retorted the nurse
The hospital will not be worse".

Fresh from India the doctor set
Himself to work—nor sought he rest—
To wipe the cobwebs off the drugs,
To clean and wash the sick man's rugs.

The scissors and the surgeon's knife
He sharpened for the coming strife
With disease; drugs that lay unused
From hidden crannies he rescued.

He told the staff "It is a crime
On floors and walls to keep old grime,
O wash and cleanse, O wash and cleanse,
In hospitals dirt is offence".

Through polished panes and open doors
The sunlight poured on polished floors
And surged on to the sick man's bed,
To nook and cranny fast it spread.

Each morn to each sick man he went
And over him lovingly he bent,
And spake kind words that made him smile
As bitter drugs he drank the while.

"Does the sunlight stream through the panes
And make the patient forget his pains
Or does it flash from the doctor's smile,
So kind, so cheering, without guile?

Thus did the happy patients muse
As in accord with wont and use,
Each morn into the wards he streamed,
And with kindly smiles on them he beamed.

The look so kind, the words so brave—
The sick man felt that he would save;
The words so sweet, the smile so bright—
It was disease that took afright.

Proud of his learning and his skill,

A doctor may manage to kill
By dignified looks, grave and proud,
And on his patients spread a shroud.

Perchance words and looks can save a life—
Who knows?—and make a man fit for strife
With disease; perchance more cure doth live
In kind words than subtle potions give.

Through the hospital wards he moved—
Doctor Kuppuswamy, kind but shrewd—
And from his face there flashed and spread
A light of joy to sick men's bed.

From him life and joy did radiate,
And made all men around elate,
'Twas the hospital lived in him,
Not he in the hospital trim.

II

The lack of drugs or broken pen
Never marred his wise prescription;
Pity for the suffering sick
Helped him devise remedies quick.

The grave mien and the aspect dour,
That keeps off hospitals the poor,
Barred not now the hospitals doors,
And all dared seek to heal their sores.

In conference and in council,
In wisdom and in strength of will
He excelled. His eloquence thrilled
The cold and impassive, and stilled.

The inane clam'r of flippant men
To whom wise thoughts were beyond ken.
With schemes well planned he quick improved
The hospital that each day proved.

More useful. The ward boy did not like
Any longer to go on strike,
For the good doctor would put right
All wrongs and make their burthens light.

And loved they to receive from him
Orders, for no longer the grim
Fear of punishment on them hung;
To joy and hope their hearts were strung.

III

The doctor treats a Pariah woman.

Life that super-abundent glowed
In the kind doctor overflowen
The hospital's narrow confines
And sought to flood the dry ravines.

In slums and villages around
Where disease profuse did abound,
And mated with dire poverty
Spawned in unrestricted plenty.

In slum and village lane was known
The kindness by the doctor shown
To all whose bitter cries in need
To their doors the doctor did lead.

Nor call nor request wanted he
When of service he sought to be,
The suppressed moan, the distant cry
That through narrow lanes oft did fly.

Led his quick steps through gloom and shade
To where in sickness life did fade.
The dumb, helpless and the forlorn
That in hovels did pine and moan.

Oft the doctor with joy beheld,
Sent by God, so the poor man held
In their childish simplicity;
God's compassion was in plenty.

* * * *

All night it rained; a gloomy night;
The wind moaned, the poor moaned their plight.

Were rugs or the floors too cold,
Or the mattress, torn and old?

Doctor Kuppuswamy on bed
Sat; by his side a lamp ill fed
Spluttered; long enough had he read,
Now he his bed time prayers said.

Crept into the room a little man,
Knelt 'fore him a suppliant wan,
A pariah, dark, drenched and cold,
His plight and need had made him bold.

"In my hovel my wife doth lie
In child-birth pains; she may not die
If thou wilt hasten to her aid;
Doctor, on thee the burden is laid".

Through winding streets and narrow lanes
That opened out on gloomy plains
Fringed with huts at the farthest end
The doctor and pariah their way did wend.

With her head near the door she lay
In the one-roomed hut, didn't betray
Any sign of life—the pariah's wife—
In the silence of a last strife?

Quick the doctor his aid did give,
She breathed, and her breast seemed to heave:
"The pains will last a little longer,
But my drug has made her stronger".

The wind howled, and pattered the rain,
The doctor prepared for the strain
Of a sleepless night near that hut,
To his own pain his mind was shut.

A bow-shaped flame on the eastern sky,
In the hut a weeping babe did lie,
And smiled a happy mother shy,
The joyous doctor home did hie.

KNOW THE TRUE IMPORT OF SAINTS' TEACHINGS

Mere condemning lust is not sufficient to wean the mind from sexual craving. Remember his point well. Lust is potent. Lust is virulent. Lust is formidable. Lust is uncontrollable by persons of weak will. One should be aware of the ways of Maya also which entangles him in her net or snare. A woman should be aware of the charms of a man which entice her and make her a prey to a man and vice versa. A woman is a temptress for a man and a man is a tempter for a woman. Man also has much charms in him to entrap a woman. Man appears more beautiful in the eyes of a woman than a woman in the eyes of a man. Man also tries to entrap a woman by his dress, ties, and bows, by his smile, outward show of affection, glances, gestures, flowery words, various ways of dressing; his hair and other tricks.

A man or a woman should practise self-analysis and self-examination. They should have a proper understanding of the ways in which lust operates and plays, and the things and emotions which excite passion and the manner in which one falls a victim to the other. Then only control of lust is possible.

Sri Sankara, Sri Dattatreya, Sri Rama, Sri Tulsidas have all criticised women not out of hatred, prejudice or dislike but out of compassion for elevating people from the quagmire of Samsara. Their criticism of women implies and includes criticism of men also. Their criticism aims at weaning the minds of worldly persons from sexual sin and creating disgust for sexual pleasure and dispassion for worldly objects. This is misunderstood by people.

Man is the worst culprit. He is the real seducer. He is the aggressor. He is the violater. All women would have become Saints, Madalasas, Sulabhas, had it not been for this vilest nature of man. He must be corrected and moulded first. He has not got so much self-restraint as women have. Women are eight times more passionate than men but possess eight times more strength of control over sexual impulse or sexual urge. This is the weakness of man though he may be physically and intellectually more powerful than a woman. Hence the saints and the sages have placed before man a formidable picture of a woman. This is from the view point of Sadhana. This is for giving caution to the Sadhaks. This really implies caution for women also for whom man becomes a centre of attraction.

Sri Dattatreya has criticised women very strongly. He has said, "why Lord has created this woman ?" Lord Rama has also done the same thing in more vehement terms. Go through the Vairagya Prakarana of Yoga Vasishtha. You will know the heart of Lord Rama. Tulsidas has said "Women need frequent beating, just as a drum is beaten with sticks.,' Manu has said, "Women should always be kept under control." From these you should not come to hasty conclusions that these persons are vile haters of women. In other places you will see that they have glorified women to the maximum degree. They have said, "They are goddesses. They must be adored." They are great divine persons. There is a great import in their statements.

Women's minds are more fluctuating. Scripture of Hindus and Shakespeare too depict women as more fickle-minded persons. There is great truth in this statement. This is their psychological nature. They must be well protected. They are more gentle, soft, patient, graceful, humble, obedient and affectionate. They have more spirit of service. No one can deny this. These are their psychological inborn traits.

Worldly pleasures are very attrcative. Vairagya or dispassion can never dawn in a person unless the Doshas or defects of sexual life are vividly described in strong, forcible terms. This attachment to the body can never be eradicated unless man ever remembers the nature of its composition. He forgets this every second on account of the formidable force of Moha or Maya. His intellect becomes perverted. He can annihilate easily Dehadhyasa even if he remembers continuously for one minute without a break the composition of this body. He is overpowered by the force of Avidya and falls into the deep abyss of ignorance despite his boasted intellect acute acumen and acute power of discerning.

That is the reason why great sages have taken recourse to criticism of body in order to create discrimination and produce spiritual awakening.

Worldly minded persons in whom there is no dawn of dispassion cannot understand the spirit of the Vairagya teachings of Dattatreya, Kabir and other great persons. It is only the thirsting aspirants with burning Vairagya and burning Mumukshutva and sensible ladies like Sulabha, Mira, Gargi, can comprehend the true import of their teachings. Such teachings are a treasure

for them. They will keep them always on their guard. Their teachings should be studied daily.

Some educated people say "No sage or saint should criticise women. Times have changed. They are gentle. They are mothers. They have a great spirit of service. Some are highly educated." If they can grasp the real import and usefulness of their teaching with dispassionate pure mind, they will have no room for complaint. On the contrary they will like their teachings immensely and will be in tune with their teachings.

If good women Sadhaks, with intense Vairagya, begin to write spiritual books on Sadhana for women they will also surely give a note of warning to them and ask them to be on their guard against the snares of men, and give vivid description of Maya's charms in man that allure women. This is to help their Sadhana and remove pitfalls and snares in their path.

Some modern educated ladies say "We will also write books and criticise men severely. This is the height of their folly. This is their vindictive attitude. Those who are really spiritual minded, who have made a real deep study of scriptures, who have understood the heart and spirit of great Mahatmas will never say like this. This criticism will be tinged or saturated with hatred and will not generate dispassion and spiritual awakening.

Keeping of "Sister Bhav" in man, and "Brother Bhav" in women will not help much in the eradication of sex attraction and impure thoughts. The "Sister-Bhav" has deceived and deluded many. Pure love will degenerate at any moment into passion when one is careless and non-vigilant. "Cobra-Bhav" only will h the Sadhaks to a very great extent. Af "Cobra-Bhav" comes "Mother-Bhav" in m and "father-Bhav" in women. Then las comes "Atma-Bhav" in both. Real struggli aspirants only can realise this well; but not d philosophers.

Some educated ladies attended the Satsa of some Bhaktas. There they heard the wr ings of Tulsidas "Women are in need of beati just as a drum is beaten with sticks." Th left the Satsang immediately and made a resol that they would never attend a Satsang whe Tulsidas' writings are recited. What a gre folly ! What a terrible loss for them ! H Tulsidas meant any ill-will towards ladies Have they understood the real purpose Tulsidas' teachings? Have they understo the heart of Tulsidas, the greatest devote saint and poet which India has ever produce who lives in the hearts of all, who is adored b all, whose single Chopai or Doha elevates, i spires, guides, comforts, heals the wounde hearts of men ? Will there be any decrease the followers and admirers of Sri Tulsidas these ladies and perhaps all the ladies of Ind cease from attending Satsang where his Ram yan is recited? Ladies must be well protecte They should shine as Pativratas like Sit Radha, Savitri, Anusuya, Nalayani. Tho ladies who do not behave well must be correc ed, moulded, educated and illumined. This what he meant.

May you all be endowed with an understan ing heart, dispassion, discrimination and subt intellect to know the real import of the teac ings of great souls and the real value Vairagya.

GEETA SIVANANDA

Sri Samananda, Madras

CANTO I

Away there the Aryavartha's pride,
HIMACHALA, heaving into the stars,
Scattering torrents glaziers and clouds
Of eternal snows and storms and rainbow charms
With valleys curving into woody cups of earth
With mighty pinnacles raising smoky heads
Into the heaven's very bosom;
Where the Lions in the forest depth
Roar with royal wrath the night away,
The elephants splash the rivulets against the sun at dawn,
The musk deers stalk across the thick at dusk
The mountain lizards bask by the noontide
The eagle soaring in a meandering vain effort
Reels back into its nest;
Where the fluting wind rushing thro' bambo thicket
Wakes up the cobras and the frogs by the pon side reeds
Their croaking rending the mountain Air ;
Where the wild flowers shower a light o colour
Varied and curious and divine;
Where men move not.
Where the queenly Ganga rolls adown th steep

Brahmaputra breaks thro' Burma rocks
the silent Sindhu steers thro' desert sands
verdant course of wealth.
re at day the sun shines red thro' fog
the stars at night sit watching the divine shift
cenes and shades and shapes!
e in the Himalayas—the temple of snows,
s the valley of Rishikesh.
re Rishis of Aryan fold
d and learnt and sang the songs of the Upanishads.
re Rama the Aryan God,
on Ganga sands
With Lakshman on the other side of the stream
To do penance austere
For the sins of the war against Ravana.
The bridge that Lakshmana built of granite then
Still stands in name and hangs as an iron causeway across the Ganga
THE LAKSHMAN JHULA OF RISHIKESH.
Half a league from there on a mossy bund
Of Bhagirathi's serpentine curve
The Ashram of an Aryan sage stands in modest grace
THE ANANDA KUTIR OF SIVANANDA.

PERPETUAL SADHANA CALENDAR

(Daily spiritual practices for every month)

Wednesday.

et up at 4 a.m., Brahmamuhurta and do an, Japa of OM Namasivaya, Sri Ram etc., itation and Brahma-vichar.

Thursday

o 25, 50 or 100 or 200 Malas of Japa from ur up to 6 or 8 hours.

Friday

ractise Sarvang Asan, Sirsh, Paschimottan, jang, Salab, Dhanur Asan, and Sukh-vak, Sitali and Bhastrika Pranayama.

Saturday.

ast on Ekadasi. Do not take even a drop ater. Take one meal on other days and k and fruits at night.

Sunday

ive up onions, garlic, carrots, turnips, liflower, Mussur-ka Dal, black gram, ccoo, liquor, smoking, gunja, tea, coffee, t fish, eggs, etc. Give up salt on sundays.

Monday

peak the truth at all costs. Observe perfect hmacharya physical and mental. Practise -voilence in thought, word and deed.

Tuesday

tudy Gita, Ramayana, Upanishads, Viveka-damani, Yoga Vashishta, Koran, Bible, d Avesta.

Wednesday

bserve Mowna for one or two hours daily 24 hours on Sundays.

9th. Thursday

Have intense devotion to your Guru.

10th. Friday.

What the mind likes best, give that up for a week or 10 days in a month.

11th Saturday

Keep daily spiritual diary. Stick to your resolves and daily routine. Write Mantra for half or one hour daily.

12th. Sunday

Control anger and have self-punishment for abusing others, using vulgar words, speaking untruth and failure in resolves. Give up night meals, chew a dozen bitter neem leaves, do 50 Malas of Japa more and sleep without pillow on the ground, prostrate before and apologise to the man whom you have offended and give 4 as. in charity for each failure in your resolve.

13th. Monday

Walk bare-footed. Sleep on the floor on Saturday. Develop patience. Bear insult, injury and abuses.

14th. Tuesday

Every fortnight review your progress during the past weeks. See when your resolves are not kept, which are your weak points, adopt new measures for your development.

15th. Wednesday

Eat three things daily. Have 2 clothes and 2 towels and 2 shirts. Reduce your wants,

16th Thursday

Do charity, one-tenth of your income or one anna per rupee. If you fail in giving this one month, next month give away an extra amount as forfeiture.

17th. Friday

Give up back-biting censure, revenge etc. Try to remain alone as much as possible and watch the mind.

18th. Saturday

Serve the poor and the sick. Serve your mother country. Be a patriot.

19th Sunday

On Sunday do Japa and meditation for 16 hours. Fast completely. Do not come out of your room.

20th. Monday

Do total, unreserved, ungrudging surrender to the Lord and obtain His grace and Darshan. Do Kirtan of Sivanam on Monday, Durga on Tuesday, Rama on Wednesday, Dattatreya on Thursday, Lakshmi on Friday, Hanuman on Saturday and Sun on Sunday.

21st. Tuesday

When you work, give the mind to Lord, give up agency, expectation of fruits, attachment and have a balanced mind.

22nd Wednesday

Have a back-ground of thought, either the form of the Lord or OM picture or ideas of Sat-chit-ananda, eternity, infinity, and immortality.

23rd. Thursday

The world is unreal. Brahman alone is real. You are the Brahman or the Absolute. Tat Twam Asi. Thou art That. Remember alwa this.

24th. Friday

Chant OM. Sing OM. Do Japa of O Meditate on OM.

25th. Saturday

Remember the saints and sages who d Sadhana and realised God. Draw inspirati from them. Emulate them. You will ha Darshan of God.

26th. Sunday

Enquire " Who am I "? Negate the bod mind Prana and senses. Identify with the a pervading Atma.

27th Monday

Hear, reflect and meditate (Sravan, Man and Nididhyasan).

28th Tuesday

Fast on Amavasya and Poornima day Take milk and fruits only during Dusse Rama Navami, Guru Poornima, Krish Janmastami, Siva Ratri and Vaikunt Ekadasi days.

29th Wednesday

Observe vigil on Sivaratri and Vaikunt Ekadasi, Christmas and Gokulashtami days.

30th Thursday

Do Purascharana of your Ista Mantra or Gu Mantra once a year.

31st Friday

Remain for a week or a month in Rikhikes Brindavan, Ayodhya or Benares 3 or 4 tim a year.

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D. L. S. BRANCHES

All the branches of the Society are requested to send in their affiliation fee for the year 1947.

Those who wish to open branches of the Society or who wish to translate or publish the books of Sri Swami Sivanandaji Maharaj are requested to correspond with the Secretary, Divine Life Society, Ananda Kutir, Rikhikesh.

Secretary,
DIVINE LIFE SOCIETY

TWELVE LESSONS ON YOGA

LESSON XII

MASTERING THE MIND

(*Senor Aldo Lavagnini, Mexico*)

As we have already seen, the four higher steps of Yoga are devoted to the mastery of the mind to the end that, just as the body, it cease to be an obstacle and become the very means of realization (Samadhi). These four steps or limbs may be paired, just as the preceding ones, the first two of them consisting in a very active exerting, and the other two being rather the natural outcome of that former exerting.

The first higher step on the path of Yoga is Pratyahara or Pratiahara, the "Withholding, keeping or drawing back,' or restraining" of the sense organs, the windows of the body (and mind). In other words, the release of the hold that the senses generally have on the mind, and the turning of this last from a purely or dominantly objective phase to a purely "objective" one, *i.e.*, the practice of introspection.

How is this to be achieved?

To release directly the holding of the senses' and their objective perceptions on the mind is, certainly not easy. Through many incarnations the mind has been trained to respond most promptly and easily to the senses stimuli, and modern education is almost wholly focussed on that same direction. To reverse that habitual trend a considerable resistence must be overcome, therefore, any degree of relative facility which one may naturally have in this turning of the mind may only be the outcome of a former, although now forgotten, practice.

In a very familiar Eastern simile, the mind is compared to a horse or to the turbulent wind, thus implying the difficulty to be encountered in control. Even the person of otherwise very brilliant achievements, in an outer way, may find it very difficult to acquire a steady hold on his or her mind, such as to reverse its usual trend. But, this same force of the habit may, and indeed should, be turned to one's advantage, by a steady purpose, capitalizing every effort which is done in this direction, till after some time it becomes comparatively easy to turn the mind within, and away from the sense perceptions, till the world of the senses is wholly effaced.

PRACTICE is the constant answer to every enquiry as to the means to control the mind and overcome its extreme sensibility, its fickleness and obstinacy, its many distractions. Wise and illumined practice, taking full advantage of all the aids which exist for this purpose. Such aids are, for instance, the preceding steps of Yoga which we have just considered Yama and Niyama, through which the fundamental interests and objectives are transferred and turned within; Asana and Pranayama, intended to give to the body rest and steadiness.

What takes on the body is never without some effect on the mind, and reciprocally what takes place on the mind is usually directly or indirectly affecting the body. The body resting quietly on some appropriate posture, contributes to make the mind also quietly resting in itself; and the restraining and holding of the breath within the body makes it easier for the mind to be similarly restrained and held inward. During Kumbhaka the restraining and fixing of the mind is more easily attained, and its fickleness overcome. Also this practice of some sort of concentration during Kumbhaka, makes the breath much more easy to be held. With exhalation or outbreathing (Rechaka) the hold of the senses on the mind is more easily given up; and with inhalation or inbreathing, the mind may be more easily fixed on a given object.

The practice of the control of the mind, together with Pranayama may, thus be a key, and a very fit one, to enter in the Temple of Silence, giving out the breath one gives away from himself one's distractions and receptivity to the outer influences; taking a new breath the mind may be wholly turned within and during the pause or retention (Kumbhaka) mentioned there.

An additional help is found in the Mudras and Bandhas : especially in Yoni Mudra practised in Siddasana, which becomes the "closure of the Nine Doors" (Nava-dvara). The thumbs closing the ears, the following fingers (second and middle) pressed on the closed eyes; the ring-fingers to close (and alternatively open) the nostrils; the little fingers resting on the closed lips. And the two lower doors closed through the heels, the left heel on which one is seated upon and the right heel pressed against the pubes. Thus, taking and holding the

breath, the whole world of sensation is more easily shut out, the Inner Light more easily perceived, the Inner Sound (Anahata) more easily heard, and the mind more easily made to rest on the Atma.

After this preparatory "shutting" of the mind from the outer world of sensation, naturally comes Dharana, i.e., the deliberate "fixing" of the mind on something: either a point or centre of the body, an external object, a mental image, a word, a phrase, a concrete or abstract idea. This is "concentration" properly said, or concentrated attention on one thing only, as a complement to its "abstraction" or Pratyahara. The mind must cease to wander and must be fixed on one thing, whatever it may be, for as long a time as possible, or until it becomes wholly and naturally absorbed in it.

The Vrittis—mental states, activities or vibrations--must first cease to variate, to be as it were heterogeneous, to be a continual succession of them more or less disorderly following one to the other; they must be stilled through making them flow as orderly and as homogeneously as possible. This again may be accomplished through the aid of Pranayama. During a whole prolonged breath, and more specially during the retention, the attention is to be wholly fixed on the chosen object, body centre or point, word, affirmation, image or idea. This holding of breath will make it easier to attain, although it is not indispensable. This same concentration may be repeated rhythmically, together with a number of rhythmical breaths.

Gradually the duration of Kumbhaka may be increased; from four equal tempos, such as they were indicated in the preceding lesson, the retention and the expiration shall be made the double of the pause and the inhalation. Then, after a convenient time, the retention should be made the double of the exhalation, this last remaining the double of the inhalation. This last measure (8 : 8 : 32 : 16 or 16 : 16 : 64 : 32) making each breath and concentration about half a minute or one minute or two minutes in duration, is to be permanently kept.

When Dharana shall thus come to be established, i.e, when the mind is held easily on given object, point or place (Desha-bandha), the following step Dhyana or Contemplation shall come of its own: there must be a time when the mind becomes so wholly engrossed or absorbed on such a thing that it "adhere" to it, just as water, or something held pneumatically by the pressure of the air. Every need of effort thus automatically cease, because the mind has become adhered in contemplation to its own object of concentration, just as husband and wife in their love transports.

This is Dhyana, an "unbroken flow of knowledge" (Pratyaya-eka-ta-nata) on that object or point on which one has concentrated, through, a more or less active effort. Or the self-abiding of the mind in that idea or thing in which it has been made to be fixed.

After Dhyana, and through its faithful steadfast practice, in a similar way it is bound to come to Samadhi, identification or realization of spiritual identity of the contemplator with the essence or "meaning" of the contemplated thing: Tad-eva-artha-matra-nirbhusam svarupa-shunyam iva Samadhi. There cease to be any sense of duality between the contemplating mind and the contemplated object, which comes to be seen in its proper form, and the two have become at that very moment "one and same" thing and being! The Aham (I) and the Idam (that) of ordinary experience have become in that pure absolute experience ONE only.

Then and there the Perfect Reality of Being is, as it were, directly experienced through that particular thing, which becomes utterly known in its spiritual identity.

These three processes, constituting the three higher limbs or steps of Yoga, and which must come as in a chain, have been given the collective name of Samyama: concentration, contemplation and identity on a thing or reality, practiced, attained and experienced in a succession. This Samyama made on anything gives complete knowledge of and power on that thing. And when its object is the pure reality of Being or God, it then gives God-consciousness and Liberation (Moksha,) from the bonds of Illusion (Maya) in its very form.

Thus is Yoga or Perfect Union and Unity attained.

Here ends the Series of Lessons in which we have tried to concentrate that which we thought necessary and most indispensable to the right understanding and practice of Yoga.

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THE ALL-WORLD SADHU'S FEDERATION

RIKHIKESH

The All-World Sadhu's Federation has been founded by Sri Swami Sivanandaji (President of the Divine Life Society, also of the All-world Religion's Federation) on Wednesday, 19th February, 1947, the most auspicious day of the Maha Sivaratri. The inaugural gathering was purely informal because the idea of establishing the above such organization occurred to Sri Swami Sivanandaji Maharaj a few days before Sivaratri and as is usual with him he did not want to postpone even a moment longer than he could help. There was, therefore, no time to announce it or to invite any big gathering of delegates etc. Thus Sri Swamiji and a few others met in the premises of the Yoga Sadhana Kutir, at Sivananda Ashram, the Headquarters of the Divine Life Society at 4.30 p.m., on 19th February, 1947. After Pranava chanting, the usual Kirtans were repeated, including the All-Saints Kirtan, which Swamiji has made the thrilling item of invariably every Satsanga gathering.

A brief talk was given by Sri Swami Sivanandaji, wherein he stressed the necessity of such a union amongst all the different orders of monks and nuns, belonging to all parts of the globe. He pointed out how the revival of true religion, spiritual education, real uplift work and spreading of unity and harmony between man and man can be done more effectively by such whole-timed men, who have dedicated their lives to this pursuit of world service. The average people fully taken up with their burdens of family uplift do hardly find breathing time to work even in ever so small a way for the saving of his own soul, not to speak of the countless millions of the masses. The latter look up to the all-renouncing class of mendicants and monks, Fakirs and Sannyasins, and the holy men of the land to guide and help them in all matters and to show them the way out of this maze of earthly existence.

Upto the present, however this class has been regarded as an isolated group, as it were outside the pale of secular society. This has been the result of their segregating themselves for the purposes of spiritual Sadhana and self-development. Such segregation has tended to make them lose touch with the rest of the world. The time has now come when they should revive contact with the toiling masses in the towns and cities for effectively knowing and understanding the problems and difficulties of the house-holder and the common folk in the street in order to effectively do the work of spiritual ministry and thus justify their position as the guides and advisors of spiritual humanity. And it is only a co-ordination and unification of all the units of this Sadhu fraternity of the different countries of the world that will make them into a powerful factor to play this role.

The federation was then declared as formally established and to be known by the name "The ALL-WORLD SADHUS FEDERATION", with its Head office at Rikhikesh. Its aims and objects are to bring about the unification of all holy men, monks, Sannyasins, Fakirs, Bhikshus all over the world and the world-wide revival of spirituality through their selfless efforts. It will do all that is necessary to work out the above and also prepare such workers for the task ahead. It was decided to have the formal meeting of the federation at a convenient date and after invoking the blessings of the Almighty and all the saints upon this lofty enterprise. The session concluded with peace prayer.

Meeting on 25-2-47 : The first meeting of the obove A. W. S. Federation was conducted on the 25th February, at 8 p.m. at the premises of the Bhajan Hall in the headquarters of the Divine Life Society at Ananda Kutir, Rikhikesh A brief history of the origin of this federation was given by Sri Swamiji. He thrillingly depicted a few of the salient details of the lofty task ahead. Showing how that all great and memorable achievements were charaterised by small beginnings with gradual growth leading on to extraordinary expansion ultimately, Sri Swamiji prophesied a great future to the A. W. S. Federation which had come into being in its seed form to-day.

Brahmachari Sridhar proposed the name of Sri Swami Sivanandaji as president of the A. W. S. Federation of which he (Swami Sivanandaji) was the founder. It was provided that the president shall hold office for life. The proposal was put to vote and unanimously passed.

Second resolution:

The Headquarters of the A. W. S. F., will be at Ananda Kutir, Rikhikesh.

Third resolution :

To start a periodical to disseminate and propagate the aims, ideals and tenets of the above federation. Provided that until the proposed periodical is actually brought out, publicity may be given to the matters of the A. W. S. F. through the columns of the monthly "Divine Life" magazine. The meeting was then adjourned to be resumed at a convenient latter date for discussing the details of the constitution and its working etc.

The above resolutions were put to vote and carried unanimously.

The proceedings concluded with Prayers.

VIVEKACHUDAMANI

(Sri Narayana)

(Continued from March issue)

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥५७॥

58. High sounding speech consisting of a shower of words, the ability in expounding the scriptural texts and erudition—all these are meant for the scholar, but cannot confer emancipation.

Notes: वाक् वैखरी = loud speech. शब्दझरी = shower-like words. शास्त्रव्याख्यानकौशलम् = ability in expounding scriptures. वैदुष्यं = learning. विदुषां = for the learned. तद्वत् = that. भुक्तये = for enjoyment. न तु = not indeed. मुक्तये = for emancipation.

Commentary: You may be a thundering speaker. You may thrill the audience with your eloquent forcible speeches. You may expound the meaning of one verse of Gita for one full month. You may bring in quotations from Vedic declarations, parallel quotations from other religions too. You may show your vast learning. But all these will gain for you personal enjoyment and comfort only. You may gain popularity in the world. People may call you a great man of erudition and even as an Avatara or incarnation. But these will never take you to Liberation or Mukti. The head, heart and the hand should be harmoniously developed and perfection should be reached by constant untiring effort effacing the ego-sense. Humility, service love, sacrifice, these you must possess to a great degree if you want spiritual growth and God-realisation.

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥५८॥

59. As long as the highest truth remains unrealised the study of the scriptures is fruitless, even so when the highest truth is realised then also study of the scriptures is useless.

Notes: अविज्ञाते = not known. परे तत्त्वे = supreme Truth. शास्त्राधीतिः = study of scriptures. तु = verily. निष्फला = fruitless. विज्ञाते = having known. परे तत्त्वे = highest truth. शास्त्राधीतिः = knowledge of scriptures. निष्फला = is useless.

Commentary: By this you have not to conclude that study of scriptures is absolutely unnecessary. You have to grasp the inner significance of this verse.

With all your knowledge of scriptures if you are not able to realise the Truth or Brahman if you indulge in worldly pleasures, if you neglect spiritual pursuits thinking, "I am a learned man. I am so and so. There is none equal to me," it is mere pride and nothing else. Merely for your study of scriptures, the Lord is not going to confer Mukti on you. You must make use of the study of scriptures well in making others understand what they have not so for learnt and use your learning in the service of others. You must get rid of pride. You must become humble and simple. If you do not, then the knowledge of the scriptures is useless and a mere burden on your shoulders.

In the same way, if you have already known the Brahman, if you have attained Samadhi through intuitive knowledge, Abhyasa and Vairagya, then the study of the scriptures is superfluous. Because the consummation of life and learning is attained in realising the Atman. Book learning is mere chaff when compared to self-realisation. Saint Tukaram, Sri Ramakrishna Paramahamsa of Bengal and many others bear testimony to the fact that self-realisation is possible ever without scholarship.

(To be continued)

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JAPA SADHANA

(Sri Swami Sivananda)

Sadhana is purifying and steadying the mind and fixing it on the Lord. Without Sadhana you cannot attain the Sadhya or the object of meditation i.e., the Supreme Being, the abode of Immortality and Bliss.

Japa is an important Sadhana. Make a resolve "I will do ten Malas of Japa to-day" and do not get up from your Asan or seat till you finish the required number of Malas. This will strengthen your will and enable you to control the mind easily.

Another important point is that there should not be any break in your Sadhana till you finish the required number of Malas. Entry of worldly thoughts, planning etc., constitute break. If there is any break after finishing two Malas of Japa, you should not include the two Malas of Japa. You must again start the Japa and try to finish ten Malas. If there is any break after finishing four Malas, do not include the four Malas. Again try to finish ten Malas. This will be a trying discipline indeed. But the fruit of such a Sadhana is immortality or eternal blissful life in the Atma. You will have to practise it if you wish to attain this highest end or supreme goal.

If a student commits a mistake, the teacher asks him to catch hold of his ears and do 'baitaks' ten times continuously as a sort of punishment. If he makes a break after doing four 'baitaks' he again asks him to do ten more baitaks, without any break. Similar is the case with this Japa Sadhana. Similar is the punishment you will have to inflict on the mind when you do Japa Sadhana. You should not give leniency to the mind. Spare the rod, you will spoil the child. Be lenient, the mind will jump upon you.

The moment you sit on the Asan in a closed room, feel that you are a mental Sannyasin. You have nothing to do with the world or family members. Forget everything. If anybody taps at your door, do not be perturbed. Do not open the door. Tell your family people not to disturb you on any score till you finish your Sadhana.

When you come out of the room try to keep up the same Sattvic Bhav. Recite the Mantra or name of the Lord always. If there is any break again keep up the remembrance. Gradually meditation and recitation of Japa will become habitual or Sahaja. The subconscious or the subjective mind will be ever repeating the name, though the conscious or objective mind may forget it occasionally.

The Samskaras or impressions you have created during your Sadhana period within a closed room will be wiped out if you are not careful or vigilant during the period of activity in the world. You must be careful about the company you keep, about the worldly talks, the food you take, the dress you wear, the objects on which you look, the words that you hear etc.

You must not speak vulgar or harsh words. You must take Sattvic food, and wear simple dress. You must not visit cinemas. You must make the mind ever dwell on the form of the Lord and put a stamp of it on any form you see. You must not visit clubs. You must not read newspapers and novels. Novels, newspapers, cinemas constitute evil Sanga. They generate worldly thoughts and disturb peace of mind. You do not gain anything.

There are many obstacles and difficulties in the world. But if you want to attain Immortality you will have to observe the rules of Yoga. Where there is a will, there is a way. If there is a strong aspiration and burning Mumukshuttwa, strength will come from within and you will be able to observe all the rules even though you remain in the world only. Pt. Madanmohan Malaviya, Gandhiji and others have evolved while remaining in the world. Do not bring lame excuses. The world is not a hindrance in your spiritual path. The world is your Guru. The world is a training school. World is Virat or Ishwar Swarup.

Spend your holidays and privilege leave in solitary places like Rikhikesh and do intense Sadhana. Come alone and lead the life of a Sannyasin during the period.

May you all be freed from the cycle of births and deaths. May you all rejoice in the innermost Atma alone, the ocean of bliss, the fountain of joy, the pool of wisdom, the sea of peace, the spring of eternal satisfaction!

TOWARDS COMMUNAL HAMONY AND WORLD PEACE.

Repeat your Ishtamantra or any names of the Lord every day for 5 minutes as soon as you get up from bed and before you go to bed. Pray with full heart and invoke the blessings of the Lord. Induce your friends and relatives too to do the same from the day you see this appeal.—*Swami Sivananda.*

TRAGEDY OF TRAGEDIES

(Sri Sridhar Swami)

The spiritual aspirant class is verily a merest microscopic minority in the sum totality of world humanity. How very distinctive and special, therefore should its conduct and mode of reaction to externals be in comparison to that of the generality of the secular world? How very different must his motives be? It is wrong for him to continue to judge either his own or others' actions with the same old standard as of the worldly life. What is perfectly correct there will be preposterously impossible here in the spiritual line. What is quite natural and right there will be unthinkable here.

Take the case of the soldiers drafted into the army. Just consider what a lot of severe restrictions they are subject to and have to put up with. Their entire life is ordered upon *exceptional lines.* Special rules govern their movements at every step. Numerous places are strictly "out of bounds" to troops. Whether they like it or not the members of the fighting forces must move about in there distinctive uniforms; they must be within "barracka" before "lights out" time. Any breach of these numerous Army Regulations will at once bring the M.P. swooping down upon him and he will find himself in the military "lock-up". Why all this? Just because he happens to belong to a select class particularly picked out from among millions for achieving a special purpose, i. e., to fight and to win a war.

When such is the case for a group engaged in working for a mere earthly attainment as a military victory, you can imagine how very great then is the need for a thoroughly distinct and exceptional conduct for the spiritual aspirant set upon achieving something infinitely more difficult and more complicated than earthly victory over visible physical forces? Yet, what do we see among spiritual aspirants today? Is there a change of nature, modes of conduct, alteration of attitudes, re-orientation of ideals and the substitution of a subtler sense of values in place of the gross selfish ones of pre-novitiate days? Rather, he has hied hither with the identical measuring rod and balance to assess and to estimate the quality and works of men and things, events and actions that he used before. He has brought with him as luggage all his old possessions, his old clock coloured spectacles, special seat, etc. His mental equipment is the identical one as of the pre-sadhak days. Wh to say it has not even received as much as polish or a brush up even.

Nay, in too many cases, it seems as thou that the bestial part of the aspirant, t "pashu" as they call it, or the "papa purush assumes a decidedly aggressive form with access or virulence hitherto absent in its natur This may be traced to the very fact that has become a seeker. For, this fact puffs hi up with a feeling that he is exceptional privileged, something superior to the va common majority. This sense directly suppor and abets, the super-arrogation of the low ego principle in him. Thus spiritual life, t very beginnings of it is vitiated by a delibera alliance with and a wanton allegiance to th sworn enemy of spirituality. When spiritu life is thus sought to be founded upon attitud and emotions that are the very direct antithes of higher life and of divine culture, then on may well imagine its dire consequences. Th result is the most awful, the most poignant all tragedies in the universe. In all creatio there cannot be a more fearsome or terribl occurrence than this.

Of course, from the standpoint of trans cendent Vedanta this is a mere nothing For nothing has happened at all. Noth ing ever took place in reality. For neithe has there been any manifestation nor creation etc. (Vide Goudapada's famous Ajata-Vad theory). But to the lesser one with a somewha lower vision this is nonetheless a truly heart breaking eye-opener. It is to say the least, mos deeply regrettable. One stands aghast, stunne and cruelly wounded to the core for the hear says, "True indeed it is that only ONE, th Supreme Unmanifest alone exists. There is n universe. But yet, the Supreme is 'sarva' a well as 'sunya'. Even this tragedy, therefore is but truth. One trembles at the fate of suc Sadhaks. The ladder which is to take th struggler up and higher up into Heaven is kep pointing downwards and its very ascendin rungs are used as descending steps to go dow into the region of Eternal darkness.

This last reason is precisely why the whol matter becomes such a great tragedy. For, th Phenomenon of an essential earthly perso working himself to perdition does not evok the same shudder as a spiritual aspirant goin to ruin. The worldly man proposes to do nothin

e. He knows what he is about. And, he cares oot for the consequences. "Eat, drink and be rry, for tomorrow you die"...is his aggressive losophy. Then again "Each man for himself l the devil take the hindmost is openly his nception of the best policy. But the aspirant rts to escape this state and sets to work to come super-human and indeed divine. All his 's effort is therefore considered to be ected at this goal by becoming free of the te the worldling has got into. And if by lentifying himself with the demonaical side him he starts plunging headlong into a ndition, infinitely worse than that of the ner and worldling, what then can be a more ggering sight. What then can be a more ocking revelation? Is there no help for this te of things? What is the safeguard against s? What is the antidote for this? What is the rative remedy for such a state of being?

To all this, the answer is more or less the ne. It is the acquiring and the active applica- n of one Fundamental Virtue, in its different ects. Just as today, the variations of the same sulfa drug is administered to fight erent infections, even so antidotes, safeguard, l the curative remedy may be all summed in the one, sublime, and grand and the preme word - HUMILITY - Yes. True, ntaneous, genuine HUMILITY.

Let him be humble. He will be saved from de and egoism. Let him strive to become mble. Arrogance will lose its footing in his ture. Let him repent truely and with genuine mility pray for forgiveness to the Lord. He ll be healed of the fell disease of Asurism l aggressive self-assertion and heartlessness at has assailed him.

Have you noted the shape of an axe-head? in, pointed, fine edged in the beginning and ader at the back. The shape of the needle similar - fine and pointed at the tip and ckening as it goes. You have all read of the ar-head of the shock troop and the now rld famous panzar divisions of the most modern mechanised army of Europe. A narrow fast moving unit denting and breaking through the strongest defence with a lightning stroke and then the pouring in into the breach of the formidable bulk of the main army. HUMILITY is the fine point in the Sadhak's arms. This and this alone will take him through the most difficult starting period when the entire strength of the undivine forces are ranged against him *en masse*. This and this alone will save him from a terrible downfall from the deluged heights of asuric egotism. This is as the fine and thin edge of the axe which helps it to enter and to split its way through the heaviest, the toughest and the hugest of timber. Had it been a big broad and blunt front it would fail miserably to make any headway whatsoever. O beloved aspirants ! Learn life's lesson from this. Save yourself from a dire and terrible fate. A whole precious life will be irretrievably lost otherwise.

O dear Sadhaks ! Become humble. Change your nature. Develop compassion. A true Vedantin will drip with Compassion and Love with every breath of his body. GOD is LOVE. HE is KRIPASAGAR. And if the Vedantin identifies himself with this Infinite Being, then he must needs become a veritable ocean of love and mercy. His very presence, nay his memory even, should at once flood the driest of hearts with an overflow of the waters of Prem and Kripa. Do not be merely Vidya-Sagar. Remain for ever a true Daya-Sagar, too. Vidya may be like unto a pure transparent glass through which one may look, perceive and get to know all things of the universe, but it is Daya that indeed, like the dazzling coating of mercury in the glass makes it spring into life as a mirror to catch and reflect the Divinity that is immanent in the Universe.

May the loving Lord shower His divine compassion upon such misguided seekers ! May He bless them with the faculty of and the desire for self analysis and deep introspection ! May they perceive their grave defects and great errors, and strive to make amends and to correct themselves ! May they attain true happiness through right knowledge, love and compassion!

TO OUR BRANCHES

All branches of the Divine Life Society are requested to send in a short consolidated eport of their activities during 1946 for record and inclusion in the last year's Annual Report the Society.

Secretary.

DIVINE LIFE

Sri Swami Sivananda

(Continued from March Issue)

309. Realise the importance of the Divine Name. Stick to any name Rama, Hari Om or Sri Ram or Om Namo Bhagavate Vasudevaya, or Om Namo Narayanaya or Om Namasivaya tenaciously. Name is your sole prop and refuge. Repeat it day and night. If you stick to any name, you have already caught hold of the feet of the Lord. You have already bound Him fast by the cord of devotion. He cannot escape from you by any means. Have unswerving faith in the name. If the faith is flickering, strengthen the flame by Satsangh and study of Bhagavat and Ramayana. Keep on repeating the name. You will surely attain Him. He will surely reveal Himself before you. This is a great secret of secrets. Follow this. Do not run hither and thither in search of Yogis and waste your time, energy and money.

310. Only pious persons constantly worship and contemplate the lotus feet of the Lord that destroys all evils. They only obtain all blessings if they wish for them but not others.

311. The thought of difference as "Mine" and "not mine" cannot be predicated of a liberated sage or Jivanmukta to whom everything is equal.

312. The Lord can be won over only by those who have controlled their senses. Devotion can only arise in those who are endowed with self-restraint. Desires move and agitate the senses. Master first the senses and then destroy the desires which are destructive of wisdom, knowledge and devotion.

313. Either by prowess, glory, wealth or other powers no one in the world, even a god he be, could discomfit that person who is devoted to the Lord; much less could an earthly creature do. The devotee is always supported by the Lord. The Lord takes care of the devotee in all ways. Did He not act the part of a watchman too to protect the property of Tulsidas?

314. Is there anything unbearable to th patient and forgiving? Is there anything whic the unrighteous man would hesitate to do What is that the really liberal minded person would not part with? Who is a stranger enemy to those that look upon as equal? A liberal minded and patient ma with an equal vision is a veritable God on earth My silent adorations to such a superman divinity on this earth.

315. Harischandra, Rantideva, Unchavritt Sibi, Bali, the hunter, the pigeon and man more have attained to eternal fame by the generosity and large-heartedness. Dra inspiration from them. Remember their nam and spotless life they led. Your mind will elevated to loftier heights of splendour a glory.

316. Look at the generous heart Jarasandha! However wicked he might ha been, he had a wonderful heart. It was th heart that sustained him. Look at the reply gave to Bhima, Arjuna and Krishna who we in the garb of Brahmins. I will give the whatever they beg of me even if it be my ow self, though hard to part with. Is not the pu glory of Bali spread in all directions, though was deprived of his lordly powers by Vishnu the disguise of a Brahmin? Vishnu wanted restore the lordship of the Triloki to Ind Bali knew the Brahmin in disguise to be Vishn He still made over the Triloki to him ev against the protests of his Guru Sukra. T body of a Kshatria, frail as it is, what purp will it serve if wide fame is not acquired means of it for the sake of a Brahmana. Brahmana, ask what you wish for. Even i be my own head, I shall give it to you".

317. Husband and wife have to separ from each other one day or other. There is exception to this rule. Sometimes the w dies prior to the husband and sometimes husband dies prior to the wife.

(To be continued

BOOKS THAT ELEVATE AND SPIRITUALISE.

1. Advice to Women.
2. Psychic Influence.
3. To the Mind.
4. Pearls of Wisdom.
5. Achieve Life's goal.
6. Upanishads for Busy people.

The Sivananda Publication League,
Ananda Kutir, Rikhikesh.

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M.A., LL. B.

Continued from previous issue

The 'Natural Science' movement, the greatest feature of the modern age, originated in occultism. John Pico of Mirandola (1496 A. D.), his nephew Francis (1533 A. D.) and Reuchlin (1494 A. D.) are enthusiastic students of the Jewish Cabala. They studied the secret sciences whereby they might unravel the mysteries of nature and harness them to their use. They wish to establish communion with spirits in order to control natural phenomena. Magic, astrology, occultism, alchemy are feverishly pursued. "In short the entire movement was a search for the philosopher's stone, with the aid of which the profoundest secrets of nature were to be fathomed and complete control gained over it." Agrippa of Nettesheim (1487--1535 A. D.) and Theophrastus of Hohenheim (1493-1541 A. D.) were leaders of this group of "wondermen". Theophrastus was also called Paracelsus. According to him man is the microcosm. To understand the universe, study man; to understand man, study the universe. "Man possesses an elementary or terrestrial or visible body, a sidereal or astral or invisible body (the spirit), which comes from the sidereal region and a soul which has its origin in God". Corresponding to these, therefore, there are three great sciences: philosophy, astrology and theology. Along with alchemy, the physician should know all these elemental spirits rule: earth by gnomes, water by undines, air by sylphs and fire by salamanders. The elements themselves are composed of three basal substances: sal (the solid principle), mercury (the liquid) and sulphur (the combustible). (How advanced is the Hindu guna-theory is at once seen by comparison.) In course of time alchemy evolves into chemistry, astrology into astronomy, magic into experiment. Cardan (1501-1576 A. D.), the famous mathematician, tries to explain everything naturally. The world has a soul, according to him but it is identical with light and heat. Bernardino Telesio (1508-1588 A. D.) adopts matter and force, heat and cold as his principles of explanation. The interest in external nature culminated in the scientific movement of which Leonardo de Vinci (1452-1519 A, D.) Copernicus (1473-1543 A. D.), Galielo (1564-1641 A. D.), Kepler (1571-1630 A. D.) and Newton (1642-1727 A. D.) are the chief representatives. The old Aristotelian principles of explanation, forms or essences working on matter, are discarded. Natural phenomena are sought to be explained by natural causes. Kepler discovers the orbits of the planets. Robert Boyle (1627-1691 A. D.) discovers the atomic theory. This movement reached its climax in the 19th century in Darwin. Galileo and Kepler establish the heliocentric theory: the sun is the centre round which the earth moves. (The theory of Copernicus). "Galileo rejects authority and mystical speculation in matters of science and declares that all our universal propositions should rest on observation and experiment.

The Italians, Giordana Bruno (1548-1600 A.D.) and Tommaso Campanella (1568-1639 A. D.), conceived comprehensive systems of metaphysics in the spirit of the new age. Bruno was burnt at the stake by the inquisition. "God is immanent in the infinite universe, the active principle (natura naturans) he expresses himself in the living world (natura naturata)." He expounds a theory of monads. Things are composed of monads. They are uncaused, imperishable and elementary. There are physical as well as mental monads. "The soul itself is an immortal monad, and God is the monad of monads." Campanella exhorts us to study nature directly and not from books. Philosophical knowledge is based on sensation. Nature is a revelation of God. Faith is a form of knowledge. We cannot doubt that we exist. Consciousness is the source of certainty. Companella offers a socialistic theory of the state that recalls Plato's Republic. His state is a city of the sun. It is a state of enlightenment. Power, there, is governed by knowledge. Equality prevails there. Priests, philosophers are the rulers. Education is universal and compulsory. It is based on mathematics and natural science.

The theory of the State also undergoes considerable change. The Church dominated the state according to scholastic principles. Nicolo Machiavalli (1469-1527 A. D.) attacked it radically. The church was a corrupt institution. It wanted overhauling. The German Reformation is a religious awakening. Luther leads the Protestant movement of rationalizing faith. Mysticism finds refuge in the common people. Jacob Boehme (1575-1624 A. D.) is

its spokesman. "The universe is a union of contradictions; life and progress imply opposition; the ground of all reality lies in a spiritual principle; this principle is not fundamentally intelligence, but a groundless will; and existence is a procession from darkness to light". "There is no good without evil, no light without darkness. God is the source of all contradictions. "He is an undifferentiated, unqualified, motionless being; absolute quiescence, all and nothing, the fathomless ground, the primal objectless will." To manifest and to know Himself God divides Himself into so many names and forms. The spirit of modern philosophy must now be understood in order to understand Descartes, Bacon and other men.

Old forms were disappearing. Old notions also must go. The reflective spirit was roused. Criticism quickened. Freedom in thought, feeling and action was asserted. Slavery, serfdom disappeared. Authority and tradition were disregarded. Reason and constitutionalism reign supreme in the modern age. Truth is something to be acquired; it cannot be inherited by communication. Knowledge is desired not for its own sake but for its practical utility. Knowledge is power. Hence modern philosophy is rationalistic and naturalistic. Rationalism means that reason, not revelation on authority, is the standard of knowledge; that genuine knowledge is of the nature of mathematics, absolutely consistent; that such knowledge comes from truths which have their origin in the mind itself (a priori truths) or axioms. Empiricism says that there are no inborn truths; all knowledge spring from sense-perception or experience. Hence rational knowledge is only probable knowledge. Descartes, Spinoza, Malebranche, Leibnitz and Wolff are rationalists. Bacon, Hobbes, Locke, Berkley and Hume are empiricists. Bacon typically represents the spirit of modern philosophy.

Francis Bacon (1561-1626 A. D.). the famous Lord Chancellor, tackles the problem of method in a workman-like manner. To him, "the fruitlessness of science and philosophy has been due to the absence of a proper method". Old Aristotelian logic is useless. A new logic,--a new instrument of knowledge, a "novum organum" must be devised. For purposes of discerning truth, mind must be cleared of all kinds of prejudices. He enumerates four: the idols of the tribe (idola tribus), the idols of the den (idola specus), the idols of the market (idolas fori) and the idols of the theatre (idola theatri). The idols of the tribe are inherited prejudices. They "inhere in the very nature of the human mind". The habit of reading human desires into nature belongs to this class. In our day William James similarly had a "psychologists' fallacy". That phenomena has a purpose (teleology) also belongs to this class. The idols of the den are personal prejudices and idiosyncrasies, due to the mentality of the individual and his environment. The idols of the market are the fallacies of language; use of words that vary in their meaning, words that have unsettled connotation. The idols of the theatre are "the result of false theories of philosophies and the perverted laws of demonstration". Hindu philosophy also enjoins the purgation of the mind of 'Kama', 'Krodha', 'Mada', Lobha', 'Moha', and Ahamkar. Modern motives of making money and enjoying high social life come under these idols. Simple enumeration is not induction. We must discover "forms" i. e., laws of the behaviours of things. Natural science must be cultivated and encouraged. Physics is useful but metaphysics not. The philosophy of man should be studied from the physical, social, political and medical points of view. Theology is sacred. It must be drawn from the revealed scriptures. It cannot be produced by reason. The purpose of theology is to make man believe in God. Bacon is the great fore-runner of the movement of modern science. He died while experimenting.

Thomas Hobbes (1588-1679 A. D.) declares Greek philosopy to be a "phantasm". The end of knowledge is power. Theology is not a science. There cannot be a science of God. The method of geometry is the only method that yields certain, universal knowledge. The new natural science of Copernicus. Galileo, and Harvey must be accepted. Knowledge is empirical. He, therefore, gives pre-eminence to political science. Every thing can be explained in terms of motion or mechanically. Motion is the first cause. Mind is motion in the brain. God is the cause of motion. God Himself, so thinks Hobbes, is a corporeal being. There cannot be spirits or angels or incorporeal substances. Philosophers cannot answer the ultimate questions about motion. Philosophy is simply a knowledge of causes and effects. The relation of cause and effect is "some work done". The method of philosophy is partly analytic and partly synthetic, i. e., partly inductive and partly deductive. "Those that are lawfully authorised to order the worship of God" may answer the question about the beginning of motion. Aristotle taught that man is a social animal. Hobbes denies this. "Homo homini lupus", man is wolf to man. Monarchy is the best form of Government. One man can act more consistently than a body. Hence sovereignty should reside in one man' the monarch. The sovereign kings are the lieutenants of God.

(to be continued)

THE HOLY FOOT STOOL OF MY MASTER

By Karma-Yogi-Veera, Dr. Lalitaprasad Rau,

O ! All men's comrade, servant, priest !
O ! Men's best man !! O, Love's best love !!!
Thou art a high gold embossage
To teach my unripe age
Our life with all its yields,
And how life's rugged mountain-side
Is white with many an angel tint.
Thou showeth deep below the deep.
And height beyond the height,
Whatever stirs this mortal frame
To its triumph or undoing.
Guruji ! I love thee, not because
I hope for heaven thereby,
Nor because they, who love thee not,
Are lost eternally,
But as thyself hast loved me.
I ask, neath thy guidance
My pathway may bright appear,
With hurrying chase unperturbed pace
I may not go astray with fear.
The great Pilot of my onward way !
Lift high the Swastic Flag above,
To cheer one on the tedious way
To fetch one if one goes astray !
Showest thou the Upanishad !
Light of Rikhikesh ! Illumine
This frail frame of mine
Till everything that's human
Be filled with what's Divine !

O ! The lifter-up-of-our-heads !
Listenest thou my baby-talk !
With all my heart, with all my soul,
Pray, take this life and let it be
Ever only all for thee.
In calm eternal onward flows
His all-redeeming power !
With rich cultural heritage,
And promise and presage,
Their editions to human glory,
The diamonds-in-the-rough I find,
Provoke my thoughts and remind,
When polished neat with tact and skill
Reflect his resplendent sweet gland Will !
Thy kindling light, Thy glowing word,
Light, power, and wisdom, afford,
To every earnest aspirant,
Vigilant and intelligent !
Let one swift of foot and swift of thought
Glean all the spiritual flowers
Strewn by thee and thy works
And adored by ardent Sadhaks.
Let us all with a common bond
Of friendship, love and brother-hood
Prove the specimen of manhood,
The hopes cherished and long denied,
The wrongs that wrinkle sometimes yet,
Let us forget and enlighten,
To share life's endowments even.

CHILDREN WAKE UP !

Beloved Divine Children,

Jai Sita Ram ! Alekum Islam ! Glory be to Lord ! Salutations in the name of Buddha and Mahavir !

My best love and greetings to you all blessed children of the Lord. Do you see, how one must greet the other with glorification of the Lord ? And also that the God of all the people—Hindus, Mohammedans, Christians, Buddhists and Jains etc., is really one and the same great God. He is called Paramatma by the Hindus, the Almighty Father by the Christians and Allah Akbar by the Muslims. All are children of one God just as the five Pandavas were Pandu's children and like Rama, Lakshmana, Bharata and Satrughna were the Children of King Dasaratha. All men are brothers. Therefore, love all equally, dislike no one. Be kind to all. Respect all.

Now I want to tell you some important things for your good. You will be very happy if you follow them carefully. You know what has happened now ? I will tell you. The New Year has come and this is the first new month of 1947, i. e., January. This name is closely akin to the Sanskrit word 'Jan' which means to be born'. Certainly you must have heard people use the word 'Janana' like Sri Krishna-Janana. Therefore, the beginning of a New Year is a time when all things have to be 'born' again or become renewed in all ways. You too must become new now ! Listen, I shall tell you how and what you must do.

First of all remember clearly what all a New thing means. A new flower, for example. How bright is its colour ! How very fresh it looks ! It shines with a beauty even though it is just a simple, plain white jasmine or rose or

lily. How very clean a new thing is! So, newness gives sweet smell, brightness, freshness beauty. Now you know what you too must get and possess if you must shine like new beings. Come, start right from this day to become all this.

Carefully think what all happens at the new year's arrival. First the old year passes away. When you become new you must forget your old faults, quarrels, dislikes, compaints against others: your wrong habits, your wrong fears, your gloomy nature etc. All these must pass away from your nature. Become good, pleasing, friendly towards all creatures, correct your habits, give up your fears and become bold and cheerful.

Then, you see on the new year the old page or leaf from the calendar is torn off. A new leaf with bright fresh numbers appear in its place. Wishes and greetings are extended to all. Presents are given and received. The city and town becomes once again active after holidays. All schools and offices reopen, new clothes are put on and another important thing also is done. That is, a new diary is opened and you begin to write your activities in it.

Bear in the mind these eight points. Be guided by them.

You have now kept in your mind so many things.—'Ramu quarrelled with me in last November,' 'David took away my pen or cricket ball and never returned it'. 'father beat me that day', 'Kahim and Abul are always carrying tales about me to the teacher', 'I must climb up the mango tree in the next garden and take away these two ripe fruits from that long branch nearest to our compound wall. When I go to the mattinee cinema show hence forward I must just tell father that I am going to play Carrom to Ramesh Dutt's house in Patter's Road. I wo'nt unnecessarily study from the start of the school year. I will prepare everything at the end of the term. Grand mother compels me to repeat my daily prayers twice everyday and that too for more than fifteen minutes. What a tiresome thing. I don't like it. I'll just do it once for about five minutes.' All these things and such similar thoughts that are in the mind are like the old numbers upon the old calender page. Now New Year has come for you. Tear off this page. Let the mind be like a fresh new page with nice numbers in the form of good resolutions full of truthfulness, dutifulness, honesty, devotion, regularity system and prompt punctuality in study etc.

Wish good for all. Do not envy anyone. Do not be jealous of others' qualities. Wish that your classmates may succeed in the studies and get the prize. You too try for it but don't envy another if he gets it. If a friend or your brother offends you by chance, do not wish him bad. Send good wishes only from your heart. Greet him with love and friendliness.

From to-day onward share whatever you have got with others. There is a great joy in sharing with others. It will give you immense and unique happiness. You don't know it now. But start sharing and giving. For do they not give presents during the new year? Give. Give to all what you can. Know this wonderful secret of getting great joy by giving and sharing. My beloved children, do this and feel it. Then tell it to others also. Yes, you must tell this to others. Then alone your sharing will be complete. You must share also this secret of the joy of sharing.

Activity commences after the holiday, likewise bestir yourself anew now. Form active habits. Get up early in the morning. Start doing physical exercise and Asans systematically. Make your brain active too. Read good books. Get by heart instructive passages and verses. Learn some fine devotional songs and prayers. Memorise wise maxims and mottos. Become active in heart too. The good feelings of sympathy and charity etc., that are in your heart you must make into active actions of service and help to elders, poor, the sick etc. Thus let there be the birth of an all round activity of body, mind and heart in you.

Everywhere schools and offices reopen. Well in the schools you learn new things and subjects. In the offices this knowledge is put to use in service and wealth is earned. You become rich. The real school of life is in your mind and heart. Open the doors of the mind and heart. Be always ready to learn new knowledge each day by observing the good actions of experienced elders. Make use of this knowledge in your activities and gain valuable wealth of happiness and goodness. Gain the treasure of true knowledge and pure character.

Do wear new fresh clothes of a changed nature and conduct. When people see a person with a new cloth they at once exclaim, O how very nice. What a beautiful cloth. It is the latest design and texture. I wonder where you got it. Who presented it to you? How very nice you look in these clothes?' Thus too

ould people marvel and exclaim at your wly acquired nature after this new year, hat, is this the same Ramu ! Or surely this not the old Abdul. Or who is this ? Not ir David of last year.' And so on. You ust be able to give the answer, 'Yes, this w nature is a present. It is a new ar present to me from a wonderful place lled Rikhikesh. It was given to me by one o loves all children, young and old, very arly. He wishes all to become glorious and od, great, grand, strong and happy, worthy d divine. He has opened a shop on the nks of the Ganges and from here distributes ivine Life of Truth, purity, and Love free to eryone I got this present from him. You so can get it from him and shine with a new eshness and brightness.'

Yes, I will present all with the Divine Life of iss, Light and Success. The present of ivine Life is unlimited in number. All can ve this inexhaustible treasure.

Beloved Children, each one of you too can come to possess an unlimited supply of Divine Life and give to all others also. You can do this by systematically developing your good qualities, character, devotion, knowledge and becoming Divine. Progress will come if you draw up a regular plan of living, keep a diary to observe your growth and stick to the plan with diligence, earnestness and unfailing regularity. Open the New Diary now ! Start recording your resolutions, activities, progress and development. This will lead you to Perfection.

May you all become Perfect Beings full of happiness !

Sivananda.

P. S. If there are difficult words in this which you cannot understand, ask father or elder brother to read and explain it to you, to mother also. If mother hears she can then teach these things to little brothers and sisters also.

ALL-WORLD RELIGION'S FEDERATION

Lecture Delivered by Swami Sivananda on 29-12-46

To-day is the first Anniversary of this deration. To-day we are holding the third ssion of this Federation. The Federation s done great work within such a short space time through the grace of the Lord and the -operation of the Members of Divine Life ciety and other great men of the world at ge.

Every citizen of the world should feel for the cessity of the unity of religion, which will ve a long way towards the peace of the rld. This is a diverse world with ople of different temperaments and diverse ews. But there is one common Conscious- ss or Immortal Soul in all beings. The basis unity of mankind must be spiritual. Then ne unity will be everlasting. Unity through litics, science, League of Nations and other cial federations will not be permanent.

Though the world is crooked like the tail end a dog on account of the play of the Gunas, t God sends from time to time great souls and vatars to elevate people from the quagmire Samsara and establish righteousness. Once ain heaven is brought on this earth. Every- here there is Sat-sang. People begin to do gorous Sadhana and attain God-realization. e disciples of the Mahatmas continue the work of their Masters and bring their teachings and writings in a book form. Thus the spiritual current is kept up.

You should not be discouraged in the beginning, because the work before us is an uphill work or stupendous task. You should not feel that the number of sincere workers at the present moment is not much. One sincere worker with Bhav, strength and earnestness amongst you is quite sufficient to bring the Federation to lofty heights and work for the solidarity of the world. It was one Sankara, one Jesus, one Buddha, one Gandhi, one Dayananda, one Vivekananda who did all the work. The invisible hand of the Lord is at the back of all good workers. It is He who prompts, guides and inspires the workers.

Hitler found a society with 12 persons only in the beginning. Millions joined later on. The Congress was started with only five persons It has become a tremendous body now and achieved the fruit of its endeavours. Hahneman was single handed when he brought before the public his new doctrine: "Similia similibus curantur"—"like things are cured by like". But now his followers are numberless. Even many allopaths have become converts. The British came to India as ordinary merchants. Now their dominion is vast and limitless.

Wars can be put an end to only by religious unity. World peace can be effected only through the unity of religion. Man must be educated first. He must recognize that all are children of God. He must recognize and feel universal brotherhood. He must develop cosmic or universal love, through untiring service of humanity and remembrance of God. The League of Nations and All-World Religion's Federation must be established in one's heart first through the practice of Ahimsa Satyam and Brahmacharya. Each man should be transformed. His Asuric nature must die in toto, through cultivation of divine qualities.

The task before you is very easy. You need not be frightened a bit at all. If every member of the Divine Life Society strives his level best to disseminate the message of goodwill, peace and universal love and to make others realize the essential unity of all religions, if every teacher or professor or householder or any preacher of religion or religious head of any institution does the same in right earnest, then the work will become quite easy. Every man can start a small centre of the All-World Religions Federation in his Mohalla, village lane or avenue with the right spirit of Bhav attitude and right will. Five will beco twenty-five. Twenty-five will become thousand and fifty. Two hundred and fi will become two thousand and five hundr Two thousand and five hundred will beco millions. Then the success is very near. Y have already reached the goal. You have w the victory with laurels.

Understand the secret of effecting uni Rely on God. Have a comparative study all religions and know the essential unity of religions. Purify the heart. Preserve. P on. Be confident and courageous. Be faith and enduring. You are bound to att sanguine success.

May you all work sincerely for the peac the world by establishing centres of the World Religion's Federation in your own he first and then in each village, town and c May you all lead the Divine Life! May all get established in the practice of Yam right conduct, which is the basis or bed-rock the life divine !

ALL-WORLD RELIGION'S FEDERATION

FOURTH SESSION—APRIL 1947.

To-day is the happy day of the fourth session of the All-World Religion's Federation.

The foundation of all religions is one. That foundation is Brahman or the Supreme Being.

Compassion is the root of religion. There is no virtue without religion. There is one friend, religion who attends even in death while all things else go away to decay with the body.

Religion is the divinity within us reaching up the divinity above. It is the realisation of the Immortal Self, hidden in man.

To control the mind and the senses, to cultivate virtues is to practise religion. Practice of Ahimsa (non-injury), Satyam (Truthfulness) and Brahmacharya (celibacy) is the practice of religion. To meditate on the Immortal Self, in the chambers of the heart is to practise religion.

There is no religion without courage and truthfulness. There is no religion without love, compassion, purity of thought.

To refrain from killing or taking life is highest religion. To serve humanity with A Bhav is the highest religion.

Religion is the highest of all blessings. comprises devotion, meditation, service, injury, self-control and austerities. Even gods bow down to him whose mind is centred in religion.

Wealth, comforts, company etc., are necessary for the practice of religion. sang or association with the wise, good ele ing books, Sattvic food etc., are necessary the practice of religion.

Walk carefully so as not to hurt any li being. Speak reverently and without hurting one's feelings. Take pure food. Speak the t at any cost. Observe purity in thought, and deed. These are the fundamental relig observances.

Religion does not consist in sitting c legged for some hours or in having shaven h or beard or matted locks, or in holding a or a Kamandalu, or in wearing rosa

in having peculiar kinds of marks the forehead or in besmearing the dy with ashes or in the blowing of horns. pure. Be good and kind. Be gentle. Be eet. Be patient. Be humble. Be truthful. ou will find the way of religion. He who has balanced mind and equal vision is really igious. He who is serene, dispassionate, self-ntrolled, forbearing is religious. You will tain the fruit of all religions if you are truth-, non-violent and pure.

To be just, to be friendly unto everyone, to sincere and true, to meditate on the Immortal Soul within to do good to all and make them happy, to comfort the sick and the afflicted, to serve the poor is your real religion.

Establish the religion of love which benefits all living beings in the entire world. Propagate the religion of heart which is the blessing to all creatures in the whole universe. It will bring supreme benefit to all living beings in the world.

May the All-World Religion's Federation establish the religion of love or the religion of heart or the religion of wisdom of onenees in the entire world! (*Swami Sivananda*).

TRIPLE WITHDRAWAL IN SADHANA

Swami Sivananda

Kathopanishad says, "The Self-existent ahman created the senses with out-going ndencies and so man beholds the external iverse but not the internal Atma. But me wise persons with a steadfast mind who e desirous of attaining immortality behold e internal Atma by turning the gaze in-ardly."

'Turning the gaze inwardly' means abstrac-on of all the Indriyas. All the senses are thdrawn from their respective objects rough Pratyahara and the practice of Dama. Sit on any comfortable Asan. Close the eyes. oncentrate on Trikute or the space between e two eye-brows.

Practise Mulabandha by contracting the anus d inhale. Retain the breath and practise Jalandhara Bandha, by putting chin lock to attain one-pointedness (Ekagrata).

Withdrawal of Prana, withdrawal of mind from the sense objects and withdrawal of senses at one and the same time constitute the triple withdrawal in Yoga Sadhana. It is more effective or potent than single withdrawal of either sense, mind or Prana. All the three withdrawals must be practised simultaneously. The mind will be controlled very easily by this potent Yoga Sadhana.

Gradually the breath will move within the nostrils. The velocity of the mind will be checked. The mind will attain one pointedness (Ekagrata). The Vasanas will be thinned out. The turbulent senses will be made quiet. There will be harmony and peace. Yoga Nishta will ensue. Nirvikalpa Samadhi will supervene.

(*Continued from page 96*)

ncils and 2 Gita Mala Photos from Sri A. V. Raman, Nagpur.

Health and long Life

As usual Viswanath Mandir carries on in-merable worships on behalf of devotees for eir good health, peace and prosperity. ountless devotees take advantage of this and rive immense practical benefits. The usual khanda Kirtan of the Mahamantra is con-ucted in the Bhajan Hall ever since December, 943.

Ramayan Navaham.

During the second week of March Sri T. enkatrama Iyer of Sri Rama Vilas, Andheri ombay conducted a Navaham of Sri Valmiki amayan with worship and Prasad distribution on all days. On the last day more than sixty Sadhaks were sumptuously fed by him with distribution of special bhog and sweets.

Branch Activities

Reports from Allahabad, Ahtoor, Amritsar, Jamshedpur, Negapatam, Malleswaram, Mehshana, Dhanuskodi, Trivandrum, Timmarajapuram, Madura, Madras, (G. T.) Prodatur, Benares Madras Park Town, and several other branches have been conducting regular Satsangh and prayers in their places. They carry out Sadhana week programmes also. All these branches carry out vigorous spiritual activities. We are sorry that we are not able to publish their full reports this time due to want of space in the journal.

NEWS AND NOTES

ANNOUNCEMENT

TRAINING COURSE AT ANANDA KUTIR

Following upon several requests received from different aspirants and members for being given a course of lessons on the various methods of Sadhana, on organising collective Sadhana, carrying on effective propaganda in spiritual matters and conducting group activities on spiritual lines Sri Swami Sivanandaji Maharaj has arranged for the conduct of a short-term TRAINING COURSE for all such that are desirous of getting a good knowledge of the preliminaries for the practice of the above items.

The course will be known as the Sivananda Divine Life Training Course. The course will commence under the auspices of the SIVANANDA DIAMOND JUBILEE Mass Spiritualisation Project and will be conducted by the Sivananda Gnyana Sabha. Though inaugurated during the Diamond Jubilee year the above Course will be instituted as a permanent item and will form a regular item in the activities of the Divine Life Society. A select number of candidates will be chosen for each course and they will be given a Certificate or Diploma on the completion of the course. The First Course will be held during this year. Members wishing to attend may kindly write atonce to the Head Office marking the envelope as "TRAINING COURSE". This time has been chosen to facilitate school and college students to undergo training during their Summer Vacation period. Boarding and lodging at Rikhikesh will be arranged by the Divine Life Society The to and fro travelling charges and other extra personal expenditure will be borne by the candidates.

The Course will be for one Fortnight (2 weeks). Attending candidates may arrive two days' prior to the commencement of the Course and may upon completion stay for a full day additional to the fortnight. Those who may wish to overstay this period will arrange before hand for the same with the Secretary, D. L. Society. The syllabus will cover all the important items of individual Sadhana, the methods for carrying on collective Sadhana, systematic spiritual propagation on the broad, non-sectarian Divine life lines. Full particulars can be had from :—Secy D. L. S. Rikhikesh.

Maha Sivaratri

The Maha Sivaratri was celebrated at the Sivanandashram on the 19th February on an unprecedented scale. There were special Pooja decorations, Laksharchanas, special Abhiseka and Poojas at all the four Praharas of th night. There was Akhanda Sivanama Kirta and common worship by all devotees. Devotee of the locality and aspirants staying at th Ashram for Sadhana all took part in th celebrations. The group of Sadhaks observe complete fast and night vigil. Sacred Rudr Havan was conducted in the evening at Sunse There was grand illumination of the whol temple and there was a mass of light all roun Lord Viswanath shone with peculiar splendou and divine effulgence at the evening Pooja a sunset. Sri Swami Sivanandaji Maharaj wa present throughout the day and guided th activities of the celebrations. Two aspiran were initiated into Sannyas on this auspicio day and Viraja Homa was performed.

Initiation into Sannyas

On 14th January Sri Deoki Nandan (Retire of Lahore was initiated into Sannyas and is now known by the name Swami Krishn nanda. On Sivaratri Sri Krishnaier of Mal bar and Sri Br. Pooranabodha were initiate into Sannyas and are known as Swami Eas nanda and Swami Poornabodhananda.

Acknowledgements

We gratefully acknowledge the following 350 Copies Birthday Message from Madu Branch ; 750 copies English, 200 Telegu Messag from Prodtur Branch, 325 copies of Messag from Dhanushkodi branch, 450 copies of Bull tin from Tasker Town Bangalore Branch, 30 copies of message from Timmarajapura Branch, 750 copies of "Who am I" from S A. Sivaramakrishnaier, Trichy, 265 copies of S Ramana Jayanti Message from Ramana Sac idananda Samaj, Bombay, 260 copies of Sit rama Bhajan from Ahtoor Branch, 700 copi Instructions in Tamil from Sri P. Narasimh iyer, Pudukottai.

3 Packets of Papad, 2 pankhas, 6 ti condensed milk and oranges (one baske from Sri Mathrubutham. Trichy, 150 Calenda from Tasker Town Branch one set of Hebr mineral medicines from Bharat Mineral Medic Service Nainpur, 2 Pattilas from a devot Amritsar, 2 desk 1946 diary, one box sla

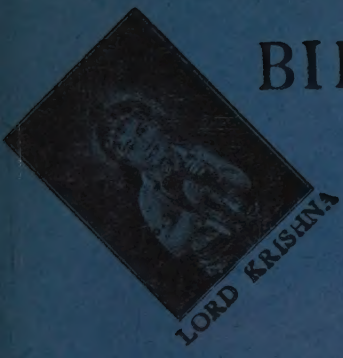
(*Continued on page 95*)

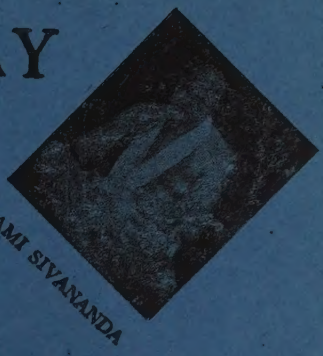
8th SEPTEMBER, 1947

THE

BIRTHDAY

OF BOTH





DIAMOND JUBILEE CELEBRATIONS

*As a lasting and substantial memorial, it has been proposed to construct at Ananda Kutir several buildings to serve the large number of Sadhaks, Mahatmas, visitors and the poor and provide other facilities for their spiritual progress.

*Social, philanthropic, educational and spiritual centres will be set up at different places for the mass spiritual awakening and uplift of mankind.

*A profusely illustrated COMMEMORATION VOLUME will be printed with valuable articles on the life and teachings of Sri Swami Sivanandaji and on the practical side of spiritual Sadhana from the pen of great men of the East and the West.

To meet the above objects and to celebrate the Jubilee in a manner worthy of Sri Swami Sivanandaji's stupendous labours in the service of humanity, a devotee of Mangalore has suggested the opening of a DIAMOND JUBILEE FUND. The Fund opens with the kind donation given by :

M/s. New Embroidery Mills—Amritsar ... Rs. 1,000

**** Here is a golden opportunity for all aspirants to express their gratitude for the Master. It will be their sacred duty to willingly and readily do all what they can directly and indirectly through their friends to augment the power of this divine institution and help Sri Swamiji Maharaj to fulfill the mission of his life in its entirety.**

All remittances and correspondence marked : " D. J. FUND " should be addressed to :

The Secretary,

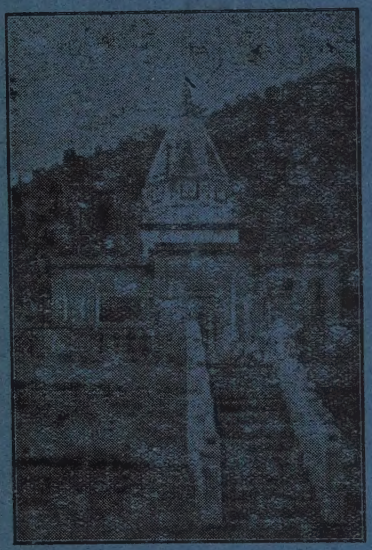
THE DIVINE LIFE SOCIETY,

Ananda Kutir Post RIKHIKESH (U. P.)

Regd. No. A-94

VISHWA KALYANA YAGNASHALA

Yagna is a great purifier. It frees you from all bondages when done for the common weal of mankind. Yagna bestows peace and prosperity. Our ancient Rishis performed daily Yagnas and kept the sacred fire burning for ever.



SRI VISHWANATH MANDIR

Through Yagna Devas (Gods) are pleased and they bestow on man all his desired objects. From Yagna comes rain. Brahma blessed the created beings with sacrifice to please the Gods. In Yagna the all-pervading Brahma rests. The supreme Lord Vishnu is the Yagna Purusha and He is propitiated by regular Yagnas.

With the choicest blessings and good-wishes of the Saintly personality of Sri Swamiji Sivanandaji Maharaj this *Viswa Kalyana Yagnashala* is now in steady progress. The site selected for the Yagnashala happens to be close to the sacred Viswanath Mandir at Sivanandashram.

It is hoped that the Opening Yagna in this Yagnashala will coincide with the *Shastiabda-poorti* Havan during the Diamond Jubilee Celebrations and also the Janmastami, the sacred Birthday of Lord Krishna, on the 8th of September, 1947. This can be achieved only by the hearty co-operation and active financial support from the various members and devotees.

All remittances may be marked "FOR YAGNASHALA" and addressed to

Secretary
THE DIVINE LIFE SOCIETY,
Ananda Kutir, Rikhikesh.

THE SIVANANDA PHOTOPHONICS

ANANDA KUTIR, RIKHIKESH

Photo-prints of beautiful poses of Swami Sivananda ji, three different poses are available in 2 sizes. As. 6 and As. 12.

Murli Manohar (Lord Krishna) of Sri Vishwanath Mandir on this holy hillock by the sacred Ganges. 2 sizes, As. 4 and As. 12.

Vishwanath Mandir Views The beautiful Temple for Common Worship at the Divine Life Society's Head-quarters, Rikhikesh. As. 4 each view.

Yoga Asanas. A Set of 12 (One Dozen) Yoga Asana Poses performed by an expert young practitioner. Clear and Beautiful pictures. EVERY STUDENT and YOUNG SADHAK must have this set. A constant Inspiration.

The above Yoga-asan Set comprises of Sirshasan, Sarvangasan, Matsyasan, Matsyendrasan, Paschimottasan, Padahastasan, Halasan, Mayurasan, Bhujangasan, Dhanurasan, Salabasan and Savasan. Set of 12 Rs. 4-8-0.

For all Bona-fide Students : Rs. 3-8-0 or Rs. 3-12-0 post-free.

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